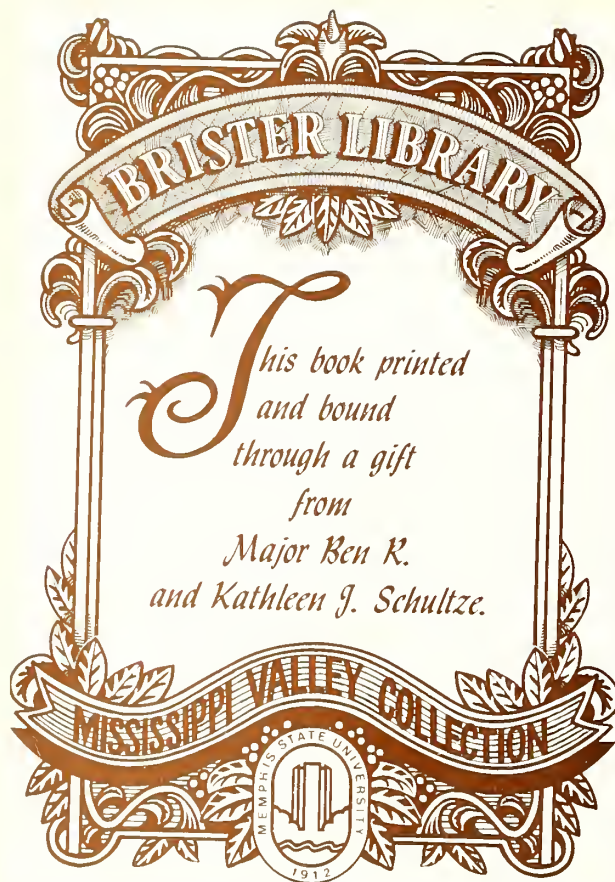


AN ORAL HISTORY OF THE MEMPHIS JEWISH COMMUNITY
INTERVIEW WITH
MR. AND MRS. ABE WALDAUER

BY - BERKLEY KALIN
ORAL HISTORY RESEARCH OFFICE
MEMPHIS STATE UNIVERSITY



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AN ORAL HISTORY OF THE MEMPHIS JEWISH COMMUNITY

INTERVIEW WITH MR. AND MRS. ABE WALDAUER

FEBRUARY 11, 1967

BY BERKLEY KALIN

ORAL HISTORY RESEARCH OFFICE

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MEMPHIS STATE UNIVERSITY
ORAL HISTORY RESEARCH OFFICE

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DATE February 11, 1968

Alfred Waldauer
(Interviewee)
Charles P. W. Crawford
Director
(For the Mississippi Valley Archives
of the John Willard Brister Library
of Memphis State University)



THIS IS MEMPHIS STATE UNIVERSITY ORAL HISTORY RESEARCH PROJECT DOCUMENTING THE MEMPHIS JEWISH COMMUNITY. I AM SPEAKING WITH MR. ABE WALDAUER, AND MRS. WALDAUER IS ALSO PRESENT. WE WILL DISCUSS THE HISTORY OF THE JEWS IN THE CITY OF MEMPHIS OVER THE PAST FEW DECADES. THE INTERVIEW IS BEING MADE IN THE HOME OF MR. WALDAUER. DR. BERKLEY KALIN, MEMPHIS STATE UNIVERSITY, INTERVIEWING. THE DATE IS FEBRUARY 11, 1967.

DR. KALIN: Mr. Waldauer, we are supposed to give your age. Do you have any objections to giving your age?

MR. WALDAUER: Seventy-two.

MRS. WALDAUER: Not yet.

DR. KALIN: Still seventy-one?

MR. WALDAUER: I will be in a month. I was giving my insurance age, which will be my nearest birthday.

DR. KALIN: We can talk about anything that you would like, any ideas that come to mind. You have been very important in connection with Zionism. Is that correct? In the city of Memphis?

MR. WALDAUER: I have tried to be. Yes, sir.

DR. KALIN: You said that at one time there were perhaps three people in Memphis that were interested in Zionism, and that you were one of them. Did Zionism have any problems a few years ago?

MR. WALDAUER: Well, my statement, as I recall it, was that the time I began to get a little active in the thing, there were only three numbers

MR. WALDAUER: of Temple Israel who were Zionists. Mr. Hardwig Peres was (con'td.)
one. I forget who the second one was, and I was the third.

DR. KALIN: Did you have any close association with the Peres family or with Mr. Peres?

MR. WALDAUER: Yes, I would say so. His brother was Chancellor, one of the few Jews up to that date who served in the Judiciary Committee as Chancellor of it and made a very able one, and his brother, Hardwig Peres, was an over-heated Zionist. Israel was a Zionist, but not nearly so over-heated as he was. I was the third. It comes back to me as I think about it. We had a Zionist district here, and had it for a number of years, but there were some people who just didn't want to take an active part in it and most of them in those days were ardent Orthodox Jews. That means nothing so far as I am concerned as to whether or not one should affiliate oneself with it.

DR. KALIN: Would you say that Reform Jews were not as enthusiastic about Zionism as the Orthodox? Would you make that distinction?

MR. WALDAUER: No, I wouldn't do that because we've had some eminent Reform Jews who were every bit as enthusiastic about it as Orthodox Jews were, but they never joined the message of Herzl as meaningless to them because they hadn't lived through the experiences like the Dreyfus trial that really started him.

DR. KALIN: You speak of Herzl?

MR. WALDAUER: Yes, to give his attention to it, he was amazed at the way that anti-semitism had developed in France as a result of that trial. His diaries are full of references to it, and it was shortly after

MR. WALDAUER: that that he began to write the U-dew-stout. Of course, the (con'td.)

idea of a Jewish state was not new. There were several who had written with the idea of creating a Jewish state right after him.

DR. KALIN: In Memphis--you would not remember as far back as Dreyfus?

MR. WALDAUER: Oh, yes, I do remember that far back.

MRS. WALDAUER: By reading. What year did you come to Memphis?

MR. WALDAUER: In 1913.

DR. KALIN: At that time, we might talk about Rabbi Fineshriber. He came here about the same time. You were telling me about some of the activities of Rabbi Fineshriber, and that you were friendly and close?

MR. WALDAUER: Oh, yes, we were friendly and close, and that friendship existed for a long period of time. I heard you make a comment about Rabbi Samfield. When Rabbi Samfield came to this country, the first place that he served was Shreveport, Louisiana, and the first wedding that he performed in this country was that of my grandmother and grandfather. He also performed that ceremony as well, as that of my mother and father. I didn't share some of the criticisms of Rabbi Samfield.

DR. KALIN: You would not give as harsh a judgment to Rabbi Samfield as Dr. Fineshriber did?

MR. WALDAUER: That's right. And I know nothing of the facts respecting his sending over to Germany and getting books of sermons and having them translated. But I can recall several sermons that he delivered which could not possibly have come from Germany.

DR. KALIN: I have read some of his sermons that were very fine.

MR. WALDAUER: Well, one of the things that irritated Rabbi Fineshriber was the fact that Rabbi Samfield would not announce Rabbi Fineshriber's sermons correctly--the subjects of them--and I recall a book that was quite popular in that day by Churchill, "The Inside of the Cup", and he said Dr. Fineshriber would speak on the "Inside Cup" on the following Friday, and that irritated Dr. Fineshriber very much. Of course, that's essentially the littleness. Fineshriber came here as Samfield's assistant. He had the feeling that Samfield had outlived his usefulness. Dr. Fineshriber, as I recall it, had been the Rabbi at Davenport, Iowa, before coming here. He welcomed the opportunity to come here because the Jewish congregation was larger and more influential than the Davenport pulpit.

DR. KALIN: Was there a cordial relationship between the Orthodox and Reform in the early years in the time of Fineshriber? What was the relationship between the Jews of Baron Hirsch and the Temple Beth El?

MR. WALDAUER: Temple Beth El was not in existence at that time. It was created later. Baron Hirsch, of course, was. And there was another Orthodox congregation headed by the Blockman family, and that was Orthodox. For many years it was the only congregation in the city that operated a michva.

DR. KALIN: Now, Mr. Waldauer, we were talking about a couple of things--such as the divisions between the Jews in Memphis. How about that? Were there strong feelings?

MR. WALDAUER: Well, there were three divisions among the Jews in Memphis, and this was really characterisitic of the entire South,



MR. WALDAUER: in those towns or cities where it took a combination of (con'td.)

three divisions to have enough to maintain the temple. Of course, those divisions are the Orthodox, the Conservative, and the Reform.

MRS. WALDAUER: Was there a Conservative way back there?

MR. WALDAUER: There was, but we didn't have a Conservative Congregation in Memphis until recent years.

DR. KALIN: Did you have the two extremes? You mentioned that there was one extremely Orthodox congregation under the Blockmans.

MR. WALDAUER: Oh, there were different gradations of Orthodox congregations, but I don't like to emphasize the divisions among Jews; because, first, I have very little patience with them; and secondly, we had no threat of Hitlerism then. There were no outside forces compelling a cohesion of the different types of Jews, but they existed, and the German Jews and the Jews from Portugal and Spain turned up their noses at those from Eastern Europe, which was wholly unjustified, in my opinion. I never had any approval of that type of arbitrary division, based on national origin primarily, either Eastern European Jews or Russian Jews. The Spanish and Portuguese Jews assumed superiority over the other Jews which I thought then, and know now, was wholly unjustified.

DR. KALIN: Peres of Spanish extraction?

MR. WALDAUER: He was of Spanish extraction, and his father was one of the early Rabbis of Temple Israel.

DR. KALIN: Yes, I have read about the Supreme Court case. Mr. Goodman was telling me about his conducting business on the Sabbath, and the fact the congregation wanted to discharge him, shall we say?



MR. WALDAUER: Yes, and they did discharge him, and he litigated the question, and the case was appealed to the Supreme Court and the Supreme Court wrote an opinion overruling the contention of Rabbi Peres. And in that connection, I once had a case before Chancellor Peres. There were two groups of Negroes litigating for the control of their church, and I referred to the case by volume and page number, purposely refraining from giving the style of the case, and the Chancellor was quite fraternal with the lawyers. He said, "Brother Waldauer, this court is quite familiar with that case, and you need not read it or go into the authority." Of course, it is knowledgeable, both to the law and the facts in that case.

DR. KALIN: Was this the Peres case that you were referring to? And you were trying to transfer it over?

MR. WALDAUER: No, I was trying to apply. This case I was trying, a Negro congregation had discharged its pastor in noncompliance with the religious belief of the congregation, and they insisted this man had violated their own religious precepts and so forth. And Chancellor Peres knew that that case inevitably would be cited in the argument, because it was the first decision of that kind in Tennessee. Well, the right of the congregation to dispense with the services of a Rabbi or a minister did not follow. The precept of the congregation was upheld, and I was particularly grateful to the Chancellor for interrupting a certain familiarity of the court with facts--with a rule of law announced in that case.

DR. KALIN: Mr. Waldauer, you mentioned that there was a Boy Scout Troop during the First World War that sold a good many bonds, and that



DR. KALIN: Dr. Fineshriber had something to do with this troop.
(con'td.)

Could you elaborate on this question?

MR. WALDAUER: The first Boy Scout troop that was organized at the Temple Israel was Troop #25. Dr. Fineshriber was plenty interested in it, and he knew of my membership in the Boy Scout Troop when I was a little younger, and urged me to take the leadership in creating a Boy Scout troop. Well, I told him probably, if he knew some of my ideas, he might not want me leading such an undertaking. For example, I didn't believe in organizing Boy Scout troops along religious lines, and I thought membership in the troop should be determined upon lines other than religion or religious lines. He had no objection to following that, but said you had to handle that very skillfully to induce a group of non-Jewish Boy Scouts to team up with the Jewish Boy Scout troop. I said, "Well, there's no skill required. In the public schools they take students without regard to religious affiliation, and I don't think that it will require any skill worthy of the name if the boys probably bring in those with whom they were closely associated, or friendly, in the public school, and so forth." Well, we started with eight Jewish scouts, place of meeting was at the Temple, and as I had foreseen, some of the non-Jewish boys who were friendly with the students at school wanted to continue that friendship in the scout movement, and inquiry was made as to whether or not we would accept them in membership. I said, "Why certainly, quite welcome." And it developed, that while a slight majority was Jewish, we had non-Jewish Boy Scouts, also.



DR. KALIN: These boys were active in selling bonds during the war?

MR. WALDAUER: Well, during the War, there were bond campaigns. We haven't had a war that required extraordinary financing since the War Between the States. They were able to fight the Spanish-American War without any great difficulty.

DR. KALIN: It wasn't that expensive?

MR. WALDAUER: That's right. Then when World War I came around, there was great concern about what it would cost to fight that war. Well, our troop sold more bonds than any other troop in the town, and the boys really worked at it, and it was a great lesson, and there was some newspapers that claimed that we sold more than any troop in the entire South. But we were so busy selling bonds that we couldn't stop to compare bond sales with other cities.

DR. KALIN: Mr. Waldauer, we were talking about the case of Rabbi Wise in connection with the quotas of immigrants.

MR. WALDAUER: Well, some professor at Vanderbilt was persuaded to draw a new immigration law--anybody that examined the monstrosity that he wrote, not because he came from Vanderbilt, but in spite of that fact, could not escape the feeling that many inadequacies instead of being impartial with respect to the place of origin abroad, went back some number of years. I forget how many, and left a number of immigrants from any particular country. During the period was the basic time of his study, and it determined who had the right to come in. As a result of Immigrant Island, England had had a large number of immigrants in the area that fixed the quota. Their entry and admission

MR. WALDAUER: determined what probably the grandchildren of those early (con'td.) immigrants then could come in, but certain occupations were put on a non-quota basis because, take the teachers for instance, in colonial days in this country there were comparatively few teachers, and even after the States achieved independence the number of large colleges was very welcome, but few; therefore, to the Americans, foreign teachers should be welcome including any group that was non-quota, ministers, and so forth.

DR. KALIN: Professors?

MR. WALDAUER: Professors and then that group came over as doctors--they came over as non-quota immigrants. I don't remember my American history well enough to know when the first medical school in this country was founded, but with general immigrants that came over on a non-quota basis, it was impossible to get one of them to admit it unless you had a job for them.

DR. KALIN: Beforehand.

MR. WALDAUER: Beforehand, and that was made illegal due to the influence following the cause of World War I labor movement; so, the Immigration Law acted as a protected tariff for American Labor. Now, the reverse of that was true as to non-quota immigrant. You couldn't bring them over unless you had a job for them. Well, Rabbi Wise wanted to come over, and the law provided then, that if you had minor children under eighteen years of age, his wife and those minor children, likewise, had a non-quota status if you had a job for the head of the family when he came over.

MR. WALDAUER: So if those close relatives of the Rabbi wanted to bring (con'td.)

him over, (I happened to be in Nashville on another thing with my father-in-law--shall I call him Daddy Lee?), and it was difficult at that time to find a Jewish congregation that was without a Rabbi. There was a very small Jewish congregation at Clarksdale, and I went down to see the president to see if I could interest him in the employment of Rabbi Wise. While I was going down there, the Rabbi of the Nashville Temple phoned down, and they agreed to make available the amount of money to pay this Rabbi a living wage, so we then crystallized the idea. I joined, I know, and I think Daddy Lee joined. Anyway, we got up enough members to make the congregation intelligible for the security of employment to the Rabbi, and then having done all that, I drew up the papers, contracted it for him, etc., and they were executed. We filed them with the immigration status, and then I promptly forgot about it because non-quota dues, we say, are bound to--well, I was in a trial of a case before Judge Hanna (now dead), and there was a telegram--cablegram--that came from Germany signed by the Rabbi, and he said that a visa had not been issued and he hadn't been called up before the local consul and that local consul was a man named Honneker (it was not the religious holiday). He must have been a Klux out there, because fewer Jews got after them than anyone else there.

DR. KALIN: It must have been a Klux? A Ku Klux?

MR. WALDAUER: Yes, now, that's a Southern idiom you picked out--Kluxer.

So I phoned them to meet me at the airport and hopped a plane and flew into Washington. While I was down there, sent a wire to McKellar.

DR. KALIN: Senator McKellar? He was a senator then?

MR. WALDAUER: Yes, I asked him to arrange an earlier appointment the following morning with Secretary Cordell Hull--Secretary of State. I knew the secretary very well, but I wanted to be the first on his visiting list. That is the reason--I'll make a long story short--I saw him about 8:00, and he offered to send his car for me. I wouldn't let him do that, and hopped a cab and was at his office in no time. And there was one fact about Hull that was very little known, for his wife was Jewish. She converted to whatever faith his was, and in his outer faith, he tells he was a Methodist, or whatever it was, I don't know. And he was quite sympathetic. Unfortunately, there were some things he couldn't do. Now, the consul couldn't tell a foreign consul whom to admit and whom not to admit, so when we got up there, I phoned the President about the case and my interest in it, and all of that sort of business. And the President said, "I know what you want. I had this approach made that the Jews wanted to get in, and you can send the usual cable." In the usual cable this important sentence appeared and an immediate visa was granted to the Rabbi and his family. Such, of course, would not be unwelcomed to the press. And so he sent that, and the next day they (the consul) sent a card to the Rabbi. The Rabbi was the Rabbi of the largest Reform Jewish Congregation of all Germany, and the next morning he went to a consulate. It was Saturday, but the consul opened his Consulate that Saturday for the purpose of issuing a visa for the Rabbi, his wife and his son, and that was placed in his hands the day before the eighteenth birthday of the son, and the Rabbi wired that unless that could be accomplished, never dreaming that it

MR. WALDAUER: could be done, he would not go out of Germany and leave his (con'td.) son there so just so the thing was dated before his eighteenth birthday.

That was all that was required.

DR. KALIN: You mentioned earlier something about some law involving a limitation on immigrants and the fact that a great many Jews were employed at Bolivar. There was some kind of connection there. Do you remember that?

MR. WALDAUER: Very well. I lived through that, but that was at a much later date than this one.

DR. KALIN: This early one--this case of Dowling and Wise was in the twenties?

MRS. WALDAUER: Right before Hitler.

DR. KALIN: This one involving Jewish doctors was in the 50's?

MR. WALDAUER: Oh, no, not in the 50's. I had been made a member of an organization in Massachusetts that was known as a Society for Aid of Refugees, Scholars, Rabbis, Doctors, and a few other things, and let's see..... When was Browning elected? Go and get his memoirs of early history.

MRS. WALDAUER: We had to get rid of two-thirds of our library.

DR. KALIN: Do you want me to turn this thing off for a while? (Meaning the tape recorder) What about this bill involving doctors?

MR. WALDAUER: A bill was introduced in the legislature to forbid foreign immigrants from practicing medicine, even though that was the thing that they really knew. We had a Jewish doctor on duty at Bolivar named Dr. Adler (He is still here, by the way), and he was a very able psychiatrist. He got in touch with me over the telephone and was greatly

MR. WALDAUER: disturbed by that bill because the people that came over (con'td.) were permitted to practice medicine immediately if they had a foreign license.

DR. KALIN: Was this bill in the Tennessee legislature?

MR. WALDAUER: Yes. I asked him how many foreign doctors we had engaged in various hospitals operated by the state. Browning was Governor, and this was in the days before any differences had developed with the Governor and Shelby County. I got on a plane, left here, flew up there, made an appointment with him and didn't know whether the bill had passed both houses or not. So I wanted to get to him as soon as I could, so that he wouldn't sign the bill. When I got up there, I found out it had not been in both houses and was still pending in the House or Senate (I don't remember which) and I walked in. I said, "Gordon, has your attention been called to this bill?" And he said, "No!" I said, "If that bill passes, you had better close up every mental institution operated by the state in this state, because you do not have an adequate number of American doctors--citizens--to man all this."

DR. KALIN: Psychiatrists?

MR. WALDAUER: And I gave him a list, a most complete list, of course.

It was the one from West Tennessee, but the situation was generally similar to the Central State Hospital and the Eastern State Hospital. He asked me to step out, and he sent for the authors of the bill and he took the figures as I had given him as to the numbers and said, "What are you trying to do? Close up every hospital we've got operating in Tennessee?" He then came forth with a discourse on mental health and the difficulty they had in getting doctors down there, and he said,



MR. WALDAUER: "Now, here's a man that has medical background and experience, (con'td.)

here's a man that graduated from Medical School at Heidleberg, and I doubt very seriously if our own University of Tennessee gives as thorough treatment as does Heidleberg on treatment of mental diseases. We have the top quality men here. I think it is informatively better to keep these hospitals open to pass this bill." So it was withdrawn and Gordon was then riding on the crest of his popularity and he said, "I'm going to send a special message to the legislature in opposition to this bill instead of just disposing of it. You ought to see what you are doing to your state." Well, the bill was withdrawn and that was the end of it. It was never introduced again at that session.

DR. KALIN: Do you think there was any anti-semitic purpose in the bill, in disguise?

MR. WALDAUER: Well, I doubt it, because the hospitals had been circularized to find out exactly what type of medical aid they needed. The thing that was very much discussed was the shortage of American-trained doctors in the country then.

DR. KALIN: (Speaking to Mrs. Waldauer) I wanted to ask Mr. Waldauer about politics in connection with the Jewish element in Memphis. You, of course, have been very active in politics through the years. Were there any Jews that participated in the political life, other than yourself, and behind the scene?

MR. WALDAUER: Oh, yes. Quite a number of them. In the first place, Mr. Crump rarely chose a man for administrative position because of his religious faith. But there had been a number of Jews who held different offices, and I have already mentioned Chancellor Peres.

DR. KALIN: What was his position as judge?

MR. WALDAUER: He was a judicial public servant. He was Chancellor of Part II of the Chancery Court. In addition to that, Will Gerber was Attorney General.

DR. KALIN: And City Attorney at one time?

MR. WALDAUER: No, later he became City Attorney, and he had one of the best records for successful prosecution of criminal cases of any attorney general that has been in office since I've been here. Then there are some Jews that were in politics who weren't even Democrats. For example, David Hanover was the Assistant Attorney General in the Federal Court and he was a Republican--ran for office on the Republican ticket and was defeated. His brother, Joe Hanover, was quite active in politics. He was chairman of the Harbor Commission in the City of Memphis. He had been in the legislature. He was anti-Crump when Crump was in the heyday of his power.

DR. KALIN: Was he outspoken about this?

MR. WALDAUER: Oh, yes, surely.

DR. KALIN: Leo Goodman you mentioned?

MR. WALDAUER: Leo Goodman was Assistant City Attorney and later on he was on the City Commission after Mayor Ashcroft had had some differences with Crump.

MRS. WALDAUER: What about Skippy Hanover, President of the Present Generation?

MR. WALDAUER: Skippy hasn't held a political office.

MRS. WALDAUER: In the legislature.

DR. KALIN: Has he been in the legislature?

MRS. WALDAUER: Yes.



DR. KALIN: Would you distinguish between the types of businesses to which Jews were attracted in Memphis and the Gentiles? Were there any differences between the economic activities of the Jew and the Gentile in Memphis?

MRS. WALDAUER: No, I wouldn't say so. (There is some discussion between her and her husband.)

DR. KALIN: Mr. Waldauer, which Rabbi would you consider the most outstanding among the Orthodox in Memphis during the years?

MR. WALDAUER: During the years I've been here, I would unquestionably put Rabbi Isadore Goodman first. He was a native of the State of Maine; and, attended two or three different American universities, and then went to Israel. Even before the state was established, his youngest son was born in Jerusalem--youngest child, I should say, not youngest son, because the other one is a daughter. He was a Rabbi with an international vision and international experience. He at one time was on the faculty--the Hebrew University of Jerusalem--and held one of the foremost posts in London, and while a resident there, was mentioned as the first Rabbi of the British Empire, and had he stayed there until the time of the first Rabbi expired, he unquestionably would have been elected to that position. He came to Memphis, and for once, the Orthodox group had the leadership of a Rabbi, who in culture, education, and experience exceeded the best of the Reform Rabbinate. That was after Dr. Fineshriber had left here.

DR. KALIN: At that time, you would say he was the outstanding Rabbi in Memphis?



MR. WALDAUER: Unquestionably in my opinion, because Rabbi Ettelson was the Senior Rabbi of Temple Israel. Later on, Rabbi Wax came, and the interesting thing about it is that there were tremendous personal and professional respect, mutually, between Rabbi Goodman and Rabbi Wax. That is the only time that we ever had that situation existing in the city of Memphis between the leading Orthodox and the leading Reform Rabbi. (Is that five minutes?)

DR. KALIN: We have just a minute or two more. Wax and Goodman were very close?

MR. WALDAUER: They were very close, and one of the most moving sermons that did more to unite the Orthodox Group who had vast admiration for Rabbi Goodman and the Reform Group was the direct result of that sermon. (Pause)

DR. KALIN: We are talking about the Mooney-Fineshriber attack upon the Klan.

MR. WALDAUER: Well, I know that. I wouldn't want to put this on the tape, but I wrote the story.

DR. KALIN: Do you want me to take the tape off?

MR. WALDAUER: Yes. (There is silence for a while.)

DR. KALIN: Dr. Fineshriber had an impressive speaking voice, you were saying.

MR. WALDAUER: Yes, one of the loveliest voices you would ever want to hear.

DR. KALIN: Would you consider him a dramatic speaker?

MR. WALDAUER: He could be if he wanted to be, but he had such a compelling fluency and such an effective delivery that he didn't have to be dramatic.



DR. KALIN: Did he have a large following among the non-Jews?

MR. WALDAUER: Yes, sir.

DR. KALIN: Would you say his following among non-Jews was greater than any other Rabbi in Memphis?

MR. WALDAUER: Well, certainly, during the time he lived here, it was greater, and more influential and he had a regular coterie of non-Jews who attended his services regularly. I mentioned my late partner. We had a man who could--we never had assigned seats, but Mr. Brown always took a seat about five rows back from the front and on the right hand side of the Temple. He came in there one Friday evening to listen to a sermon, and Mr. Slater was shomn ess of the shul.

DR. KALIN: Sam Slater?

MR. WALDAUER: Yes, that's right, and Mr. Brown called him and said, "Sam, what right has just a plain Jew that you serve the seat of the only Gentile member of shul to get you out of your seat?"

DR. KALIN: So he was proud of being a member.

MR. WALDAUER: He wasn't a dues-paying member.

DR. KALIN: Yes, but he attended regularly. Yes, that's what I understand. He influenced the non-Jews very greatly.

MRS. WALDAUER: I think Wax has.

DR. KALIN: Yes, I think Wax also has been President of the Minister's Association, I believe.

MRS. WALDAUER: Well, for a year, Nashville was without a Rabbi, and he would come for funerals or special speaking engagements. In fact, right after he decided to go to Philadelphia, he came up and gave a talk to the Jews of Nashville. They all like him very, very much.



DR. KALIN: He did a great deal of traveling.

MRS. WALDAUER: That I don't know, but I know he came up there quite often and I was one of those who looked up to him, and we both loved poetry very much; in fact, before I ever knew Abe, they introduced us. I gave him Stevenson's Home Book of Verse because of his love of poetry and, of course, of mine.

DR. KALIN: He was a very sensitive human being.

MRS. WALDAUER: I think he was. I, at that time, sort of had a crush on him. Let's put it that way.

DR. KALIN: Did it have anything to do with your being introduced to Mr. Waldauer?

MRS. WALDAUER: He introduced us. Mrs. Fineshriber told me about him, rather, and they told Abe about me and brought about an introduction.

DR. KALIN: And when they would come to Memphis after that, you had them in?

MRS. WALDAUER: They left Memphis before I married, but when they visited here, we saw a great deal of them.

DR. KALIN: Thank you very much.









